A Table concerning Christ our Aduocate, and whether remisſion of ſinnes once obtained, *can againe be made fruſtrate, compriſed in foure propoſitions, and foureteene Concluſions.*

CHRIST is the Aduocate of the elect onely, and (that) of all which haue been from the beginning of the world, and ſhall be to the end. John 17. Rom. 8.

2 Chriſt alſo is the propitiation onely for the ſins of the elect of the whole world: therefore hee is their Aduocate onely. So the Church of Smirna to all the pariſhes, as *Paul* ſaith; Chriſt did ſuffer for the ſaluation of all the world which are to be ſaued; but the elect onely are ſaued. So *Ambroſe, Tom. 2. de fide ad gratianum, lib. 4. c. 1.* If thou doſt not beleeue, he deſcended not for thee: therefore he ſuffered onely for the beleeuers. *Aug. Tract. 41. in Ioh. Euſeb. Hiſt. Eccl. ſ. lib. 4. cap. 15*

3 The (world) is ſomtimes taken for the whole world, and all men, as well Elect as Reprobate. Sometime for the more principall part; to wit, the Elect. Sometime for the worſe part of the world, that is, the Reprobate. The author alſo of the booke, *De vocatione Gentium, lib. 1. cap. 3.* doth declare by examples of many ſcriptures, oftentimes for a part of the earth, the whole earth; for a part of the world, the whole world; for a part of men, all men to bee nominated: and this as well touching the wicked as the godly. Therefore when he ſaith, that Chriſt is the propitiation for the ſins of the whole world, wee are not inforced by the name of (the whole world) to vnderſtand vniuerſally all men. Gen. 18. 22. Galat. 3. Pſalm. 44. John. 12. Rom. 5. 2. Cor. 5. Coleſſ. 1. *Habet ergo populus Dei plenitudinem ſuam. Ambroſ. ibid.*

4 There is a difference betweene the worke of our Redemption, and the force (or fruit) of our redemption: for the firſt is once done, the other is eternal, extending it ſelfe as well to them which were from the beginning of the world; euen before the work of our redemption was accompliſhed, as to them who after the worke of our redemptiõ effected, ſhal be to the end of the world. *Propitiatio* is properly the efficacie of redemption and propitiation; nothing therefore doth let, but that Chriſt hath beene, and is perpetually the attonement for the ſinnes euen of them which were elected from the beginning of the world.

SOC. ANTIQUARIORUM LONDINI

The ſummary of queſtions, whether remiſſion of ſinnes once obtained, can againe be made fruſtrate, compriſed in fourteene Concluſions.

THe whole courſe of the Goſpell is contained in this ſumme, that it might perſwade vs with beliefe in Chriſt, that our ſaluation is firme & conſtant (that is in Chriſt.) If therefore any ſhall ſay, that remiſſion of ſinnes once obtained, by conſequent falles can be made fruſtrate in the Saints, hee doth ouer-turne the whole ſcope of the Goſpell. Reade Eſay 38. 44. Mich. 7. John 3. 5. Math. 7. & 16. Rom. 11.

2 Only by an abſolute relapſe from piety to impiety, the remiſſion of ſinnes paſt once obtained, can be done away. But this relapſe the true Saints and elect are not incident vnto: therefore in them forgiueneſſe of ſinnes cannot be fruſtrate. *Nunquam in nemine ob nullum peccatum ſit irrita remiſſio.* Zanch.

3 In the Reprobate true remiſſion of ſinnes neuer tooke place: therefore it can neuer in them bee fruſtrate; wherefore in none.

4 For the blood of Chriſt, by which alone remiſſion is atchieued, is not according to the purpoſe of God, and in deed ſhed out for the reprobate vnbeleeuers, but only for other many, that is, the Elect, and that for all thoſe many. *Pro omnibus ſufficienter, pro electis tantum efficaciter.* Zanch. *ex ſcholaſticis. Pro omnibus illis electis. ex Aug.* Iohn. 17. 1. Ioh. 2. Rom. 8

5 Neither did Chriſt pray vpon earth, nor now mediate in heauen, for the reprobate; but onely for the elect beleeuers, & in time to come to beleeue in Him; but remiſſion of ſinnes is obtained by the interceſſion of Chriſt. *Aliqua luce mentes illuminat, quæquam tamen penetrat illarũ corda.* Zanch. Ioh. 1.

6 Likewiſe none but the Elect are truely endued with the Spirit of Regeneration, who are truely Chriſts, Rom. 8. But without the Spirit of Regeneration forgiueneſſe of ſinnes is not gotten. Tit. 1.

7 So alſo true and iuſtifying Faith is onely proper to the Elect: How then can the reprobate attaine remiſſion of ſinnes? Rom. 10. 2. Theſſ. 3. Act. 13 Rom. 5

8 To the wicked reprobates there is no peace, as ſaith the Prophet, but of remiſſion of ſinnes doth follow true peace.

9 From remiſſion of ſinnes doth alwaies follow title to eternall life, and after title the poſſeſſion it ſelf; but the reprobate can neuer haue any title vnto life eternal, and much leſſe to the poſſeſſion thereof.

10 To attaine remiſſion of ſinnes, and to be iuſtified, are all one Rom 4. Now none are iuſtified who are not predeſtinated, and elect to iuſtification and life eternall; and whoſoeuer are iuſtified ſhall be glorified Rom. 8. Therefore the Reprobate ſhall neuer obtaine truely remiſſion of ſinnes, therefore it can neuer be fruſtrate in them, in whom it is not at all. Rom. 8

11 By that ſpeech of the Apoſtle to the *Hebrewes c. 6. It is impoſſible that they who are illuminated, and haue taſted of the heauenly gift, and haue beene made partakers of the holy Spirit, and haue taſted notwithſtanding of the good word of God, and of the Powers of the world to come, and are fallen away, to be againe renewed to repentance:* it cannot be concluded that the reprobate are endued with the true Spirit of Regeneration, with a true and iuſtifying Faith, and therefore with true remiſſion of ſinnes: yet that many of them are affected with a temporary faith, and ſome taſtes of the holy Spirit, this, and other places, do plainely teach. *Gustare non ſemper conuertendi. Zanch. Gustant ſed mox expuunt eadem, diſcernunt inter dona ſpiritus ſancti ſimpliciter & dona ſpiritus ſancti regenerantis.* Zanchius.

12 The place 2 *Pet.* 1. touching Hypocrites (*For hee that hath not theſe things is blinde, which ſeeth nothing afarre off, forgetting that he was purged from his old ſinnes*) is to bee vnderſtood according to the cuſtome of the holy Scriptures, which do call Saints according to the iudgment of charity, Iuſt, purged from their ſinnes, although they are not all ſo before God: ſo many as are Baptiſed into Chriſt, and confeſſe Him, all ſuch are Sacramentally cleanſed.

13 That of *Ezech. chap.* 18. (*If the Iuſt do auert from his Iuſtice*) is not to be vnderſtood of him who is truely iuſt, but of him who onely ſeemeth of men to be iuſt. For neither can he who is truely righteous, finally fall from iuſtice to iniquity, and die therein, of which finall and perfect auerſion the Prophet ſpeaketh: Now hypocrites being iuſt onely before men, do neuer obtaine true remiſſion of ſinnes before God, therefore it cannot bee proued by this ſentence, that it is fruſtrate. *Conditionalis propoſitio nihil ponit ex forma.* Zanch. Pſalm. 1. 112.

14 That *Mat.* 18. *So your heauenly Father ſhall do to you, vnleſſe you forgiue euery one to his brother from his heart their offences*; doth not conclude, that ſins once truly releaſed can againe be called into iudgment, but this onely, that ſuch men are deceiued, who thinke their debts to be remitted from God vnto them, when as they do not forgiue treſpaſſe to their brethren.

Euery tongue that ſpeaketh againſt mee (that is the Holy Ghoſt) *ſhall be condemned.* Math. 12. 33.

If in this life wee haue oneiy hope in Chriſt, wee are of all men moſt miſerable. 1. Cor. 15. 19.

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